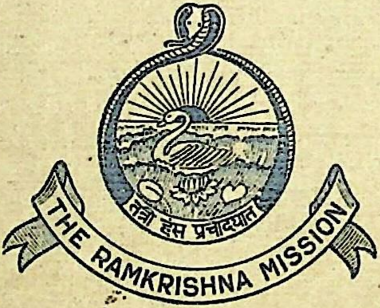
SWAMI VIVEKANANDA

ON

INDIA AND HER PROBLEMS


तन्नो हंस प्रचोदयात्
THE RAMKRISHNA MISSION

Compiled by

Swami Nirvedananda

SWAMI VIVEKANANDA

ON

INDIA AND HER PROBLEMS

EXTRACTS FROM THE SPEECHES AND WRITINGS OF
SWAMI VIVEKANANDA.

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SECOND EDITION.

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PUBLISHER'S NOTE ON SECOND EDITION.

With a view to bring the lofty ideas and ideals preached by Swami Vivekananda within the easy reach of all, the Ramakrishna Mission Students' Home, Calcutta has undertaken the publication of a series of cheap and handy books, each containing selections from his speeches and writings on one particular subject classified under a number of interesting topical heads. "Swami Vivekananda on India and Her problems" ond "Swami Vivekananda on Religion and philosophy" are the first two books of the series.

In preparing this edition, considerable additions and alterations have been made specially in the section on "Caste problem," the get-up of the book has been appreciably improved. Moreover references have been made by Roman and Arabic notations at the end of each passage to the volume and page of the complete works from which it has been quoted. All these have made it necessary to make a slight increase in the price of the book.

Our heartfelt thanks are due to the authorities of the Mayavati Advaita Ashrama for having permitted us to make these gleanings from the Complete Works of Swami Vivekananda published by them.

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FOREWORD.

"I have a message for the world, which I will deliver without fear and without care for the future. To the reformers I will point out that I am a greater reformer than any one of them. They want to reform only little bits, I want root-and-branch reform."

Swami Vivekananda.

It is an irony of fate that posterity deifies the Cross on which contemporaries feel no scruple to nail a prophet. A prophet's message is always based on a clear, deep and far-reaching vision of things, which are much beyond the ken of his contemporaries. This is why humanity is always late in accepting him.

Swami Vivekananda, the illustrious apostle of BHAGAVAN RAMAKRISHNA, was endowed with a prophet's vision. He has delivered unto the world his message and it behoves us that we become wiser by history and lose no time in making an earnest effort to understand, appreciate and carry out his message.

His message is not for the hour, but for the age, not for the nation only but for humanity. So far as India is concerned, his message is not meant for tit-bits of social or religious reform but for a complete rejuvination of her national life in all its phases.

The following pages contain a few extracts from his speeches and writings bearing on various Indian problems. The gleanings have been made from the Complete Works of Swami Vivekananda published by the Advaita Ashrama, Mayavati and arranged to form a number of topics regarding India and her problems.

The
RAMAKRISHNA MISSION
STUDENTS' HOME,
CALCUTTA.

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SWAMI VIVEKANANDA

ON

INDIA & HER PROBLEMS

CHAPTER I.

SECTION I.

OUR MOTHERLAND—HER GLORIES.

1. If there is any land on this earth that can lay claim to be the blessed Punya Bhumi, to be the land to which all souls on this earth must come to account for Karma, the land to which every soul that is wending its way Godward must come to attain its last home, the land where humanity has attained its highest towards gentleness, towards generosity, towards purity, towards calmness, above all the land of introspection and of spirituality—it is India.

III. 105.

2. It is the same land which stands firmer than any rock in the world, with its undying

vigour, indestructible life. Its life is of the same nature as the soul, without beginning and without end, immortal, and we are the children of such a country.

III. 285.

3. Our sacred motherland is a *land of religion and philosophy—the birth-place of spiritual giants—the land of renunciation*, where and where alone, from the most ancient to the most modern times, there has been the highest ideal of life open to man.

III. 137.

4. This is the motherland of philosophy, of spirituality, and of ethics, of sweetness, gentleness and love. These still exist, and my experience of the world leads me to stand on firm ground, and make the bold statement, that India is still the first and foremost of all nations of the world in these respects.

III. 147.

5. Here is the life-giving water with which must be quenched the burning fire of materialism, which is burning the core of the hearts of millions, in other lands.

III. 105.

6. The debt which the world owes to our motherland is immense. Taking country with country, there is not one race on this earth to which the world owes so much as to the patient Hindu, the mild Hindu.

III. 105.

7. Like the gentle dew that falls unseen and unheard, and yet brings into blossom the fairest of roses, so has been the contribution of India to the thought of the world.

III. 274.

8. Religious researches disclose to us the fact, that there is not a country possessing a good ethical code but has borrowed something of it from us, and there is not one religion possessing good ideas of immortality of the soul but has derived it directly or indirectly from us.

III. 138.

9. Did you ever hear of a country, where the greatest kings tried to trace their descent, not to kings, not to robber-barons living in old castles, who plundered poor travellers, but to

semi-naked sages who lived in the forest?—This is the land.

III. 153.

10. They (the western people) talk a great deal of the new theories about the survival of the fittest, and they think that it is the strength of the muscles which is fittest to survive. If that were true, any one of the aggressively known old world nations would have lived in glory to-day, and we, the weak Hindus, who never conquered even one other race or nation ought to have died out, yet we live here three hundred millions strong!

III. 180-1.

11. We, of all nations of the world have never been a conquering race, and that blessing is on our head, and therefore we live.

III. 106.

12. I am one of the proudest men ever born, but let me tell you frankly, it is not for myself, but on account of my ancestry. . . . . . . Children of these ancient Aryans, through the grace of the Lord may you have the same pride,

may that faith in your ancestors come into your blood, may it become part and parcel of your lives, may it work towards the salvation of the world!

III. 368.

13. India has for thousands of years peacefully existed. . . . . . Ideas after ideas have marched out from her but every word has been spoken with a blessing behind it and peace before it.

III. 106.

14. Study the history of the whole world and you will see that every high ideal you meet with anywhere, had its origin in India. From time immemorial India has been the mine of precious ideas to human society; giving birth to high ideas herself, she has freely distributed them broadcast over the whole world.

V. 271.

SECTION II.

OUR MOTHERLAND—HER CHARACTERISTIC TRAIT.

1. In each nation, as in music, there is a main note, a central theme, upon which all others turn. Each nation has a theme: every thing else is secondary. India's theme is religion. Social reform and every thing else is secondary.

V. 140.

2. I see that each nation, like each individual, has one theme in this life, which is its centre, the principal note, round which every other note comes to form the harmony. In one nation political power is its vitality as in England. Artistic life in another and so on. In India religious life forms the centre, the keynote of the whole music of national life and if any nation attempts to throw off its national vitality, the direction which has become its own through the transmission of centuries—that nation dies, if it succeeds in the attempt. And therefore, if you succeed in the attempt to throw off religion and take up either politics or society or any

other thing as your centre, as the vitality of your national life, the result will be that you will be extinct.

III. 220.

3. *The national ideals of India are* RENUNCIATION AND SERVICE. Intensify her in those channels and the rest will take care of itself. The banner of the spiritual cannot be raised too high in this country. In it alone is salvation.

V. 157.

4. When the life-blood is strong and pure no disease germ can live in the body. Our life-blood is spirituality. If it flows clear, if it flows strong, pure and vigorous, every thing is right; political, social, any other material defect, even the poverty of the land, will be all cured if that blood is pure.

III. 288.

5. Religion and religion alone is the life of India, and when that goes India will die, inspite of politics, inspite of social

reforms, inspite of Kuver's wealth poured upon the head of every one of her children.

III. 146.

6. Let others talk of politics, of the glory of acquisition of immense wealth poured in by trade, of the power and spread of commercialism, of the glorious fountain of physical liberty; but these the Hindu mind does not understand and does not want to understand.

III. 148.

7. Touch him on spirituality, on religion, on God, on the soul, on the Infinite, on spiritual freedom, and I assure you, the lowest peasant in India is better informed on these subjects than many a so-called philosopher in other lands.

III. 148.

8. Your talks of politics, of social regeneration, your talks of money-making, and commercialism—all these will roll off like water from a duck's back.

III. 149.

9. I do not mean to say that political or social improvements are not necessary, but

what I mean is this, and I want you to bear it in mind, that they are secondary here, and that religion is primary.

III. 289.

10. Do you want that the Ganges should go back to its icy bed and begin a new course? Even if that were possible, it would be impossible for this country to give up her characteristic course of religious life and take up for herself a new career of politics or something else.

III. 179.

11. You can only work under the law of least resistance, and this religious line is the line of the least resistance in India.

III. 179.

12. This nation still lives; the *raison d'etre* is, because it still holds to God, to the treasure-house of religion and spirituality.

III. 148.

13. The Indian nation cannot be killed. Deathless it stands, and it will stand so long as that spirit shall remain as the background,

so long as her people do not give up their spirituality. Beggars they may remain, poor and poverty-stricken; dirt and squalor may surround them perhaps throughout all time, but let them not give up their God, let them not forget that they are the children of the sages.

IV. 156.

SECTION III.

OUR MOTHERLAND—HER MISSION.

1. What is the mission with which every Hindu child is born? Have you not read the proud declaration of Manu regarding the Brahmana where he says, that the birth of the Brahmana is—"for the protection of the treasury of religion." I should say that *that* is the mission not only of the Brahmana, but of every child, whether boy or girl, who is born in this blessed land—"for the protection of the treasury of religion."

III. 152.

2. For a complete civilization the world is waiting, waiting for the treasures to come out of India, waiting for the marvellous spiritual inheritance of the race.

III. 317.

3. Little do we understand the heart-pangs of millions waiting outside the walls, stretching forth their hands for a little sip of that nectar which our forefathers have preserved in this land of India.

III. 317.

4. The whole of the western world is on a volcano which may burst to-morrow, go to pieces to-morrow. They have searched every corner of the world and have found no respite. They have drunk deep of the cup of pleasure and found it vanity. Now is the time to work so that India's spiritual ideas may penetrate deep into the west.

III. 277.

5. A great moral obligation rests on the sons of India to fully equip themselves for the work of enlightening the world on the problems of human existence.

III. 139.

6. In this land, religion and spirituality are still the fountains which will have to overflow and flood the world, to bring in new life and new vitality to the western and other nations, which are now almost borne down, half-killed and degraded by political ambition and social scheming.

III. 148.

7. The Hindu's calm brain must pour out its own quota to give to the sum total of human progress. *India's gift to the world, is the light spiritual*.

III. 109.

8. Each of you was born with a splendid heritage, which is the whole of the infinite past life of your glorious nation. Millions of your ancestors are watching, as it were, every action of your, so be alert.

III. 152.

9. Each race has a peculiar bent, each race has a peculiar *raison d'etre*, each race has a peculiar mission to fulfil in the life of the world. Each race has to make its own result, to fulfil its own mission. Political greatness or military

power is never the mission of our race; it never was, and mark my words, it never will be. But there has been the other mission given to us, which is to conserve, to preserve, to accumulate, as it were, into a dynamo, all the spiritual energy of the race, and that concentrated energy is to pour forth in a deluge on the world, whenever circumstances are propitious.

III. 108.

10. The reasons that we Indians are still living inspite of so much misery, distress, poverty and oppression from within and without is, that we have a national idea, which is yet necessary for the preservation of the world.

V. 347.

11. Why did not this Hindu race die out in the face of so many troubles and tumults of a thousand years? If our customs and manners are so very bad, how is it that we have not been effaced from the face of the earth by this time? Have the various foreign conquerors spared any pains to crush us out? Why then were not the Hindus blotted out of existence, as

happened with many other countries which are uncivilized?

V. 347.

12. *Understand that India is still living because she has her own quota yet to give to the general store of the world's civilisation.*

V. 347.

SECTION IV.

OUR MOTHERLAND—HER FUTURE.

1. The longest night seems to be passing away, the sorest trouble seems to be coming to an end at last, the seeming corpse appears to be awaking, and a voice is coming to us,……Like a breeze from the Himalayas, it is bringing life into the almost dead bones and muscles, the lethargy is passing away, and only the blind cannot see, or the perverted will not see, that she is awaking, this motherland of ours, from her deep long sleep.

III. 145-6.

2. None can resist her any more; never is she going to sleep any more; no outward powers can hold her back any more; for the infinite giant is rising to her feet.

III. 146.

3. A mighty tree produces a beautiful ripe fruit. That fruit falls on the ground, it decays and rots, and out of that decay springs the root and the future tree, perhaps mightier than the first one. This period of decay through which we have passed was all the more necessary. Out of this decay is coming the India of the future; it is sprouting, its first leaves are already out, a mighty gigantic tree. . . . . .is here already beginning to appear.

III. 286.

4. . . . . . *a wonderful, glorious, future India will come—a greater India than ever was.* Sages will spring up greater than all the ancient sages, and your ancestors will not only be satisfied, but I am sure, they will be proud, from their positions in other worlds, to look down upon their descendants, so glorious, and so great.

III. 153-4.

5. Arise, awake and see her seated here, on her eternal throne, rejuvenated, more glorious than she ever was—this motherland of ours.

III. 154.

6. *Believe, believe, the decree has gone forth, the fiat of the Lord has gone forth—India must rise.*

V. 28.

7. Up, up, the long night is passing, the day is approaching, the wave has risen, nothing will be able to resist its tidal fury.

V. 28.

CHAPTER II.

SECTION I.

NATIONAL WORKERS—THEIR INHERENT DRAWBACKS.

1. There are two curses here, first our weakness, secondly, our hatred, our dried-up hearts.

III. 432.

LACK OF PHYSICAL STRENGTH :

2. Inspite of the greatness of the Upanishads, inspite of our boasted ancestry of sages, compared to many other races, I must tell you that we are weak, very weak. First of all, is our physical weakness. That physical weakness is the cause at least of one-third of our miseries. First of all, our youngmen must be strong. Religion will come afterwards. Be strong, my young friends; that is my advice to you. You will be nearer to heaven through foot-ball than through the study of the Gita. You will understand Gita better with your biceps, your muscles, a little stronger. You will

understand the mighty genius and the mighty strength of Krishna better with a little of strong blood in you. You will understand the Upanishads better and the glory of the Atman, when your body stands firm upon your feet, and you feel yourselves as men.

III. 241-2.

3. What we want is vigour in the blood, strength in the nerves, iron muscles and nerves of steel, not softening namby-pamby ideas.

III. 278.

LACK OF OBEDIENCE :

4. If there is any crying sin in India at this time it is our slavery. Every one wants to command and no one wants to obey; this is owing to the absence of that wonderful Brahmacharya system of yore.

III. 134.

5. First, learn to obey. The command will come by itself. Always first learn to be a servant, and then you will be fit to be a master.

III. 134.

6. If your superior order you to throw yourself into a river and catch a crocodile, you

must first obey and then reason with him. Even if the order be wrong, first obey and then contradict it.

III. 447.

LACK OF GENEROUS FEELINGS :

7. Avoid this jealousy, and you will do great works that have yet to be done.

III. 134.

8. Jealousy is the bane of all slaves. It is the bane of our nation. Avoid that always.

V. 83.

9. If one of our countrymen stands up and tries to become great, we all try to hold him down, but if a foreigner comes and tries to kick us, it is all right.

III. 300.

10. The first Gods we have to worship are our own countrymen. That is what we have to worship, instead of being jealous of each other and fighting each other.

III. 301.

LACK OF FAITH IN OURSELVES :

11. We have lost faith. Would you believe me, we have less faith than the English man and woman, a thousand times less faith !

III. 243.

12. Why is it that we, three hundred and thirty millions of people, have been ruled for the lást one thousand years by any and every handful of foreigners who chose to walk over our prostrate bodies? Because they had faith in themselves and we had not. Have faith in yourselves and stand upon that faith and be strong; that is what we need.

III. 190.

13. We want Shraddhá, we want faith in our own selves. Strength is life, weakness is death. We are the Atman, deathless and free, pure, pure by nature. Can we ever commit any sin? Impossible! Such a faith is needed, such a faith makes men of us, makes gods of us. It is by losing this idea of Shraddhá that the country has gone to ruin.

V. 247.

LACK OF PRACTICALITY:

14. We think many things and never do them; parrot-like, thinking has become a habit with us, and never doing......this sort of weak brain is not able to do any thing; we must strengthen it.

III. 242.

15. You know more than you do; you are more wise than is good for you, that is your difficulty! Simply because your blood is only like water, your brain is sloughing, your body is weak! You must change the body.

III. 243.

16. There is too much talk, talk, talk! We are great! Nonsense! We are imbeciles, that is what we are!

V. 51.

LACK OF SERIOUSNESS:

17. Give up that awful disease that is creeping into our national blood, that idea of ridiculing everything, that loss of seriousness. Give that up. Be strong and have this

Shraddhá, and everything else is bound to follow.

III. 320.

LACK OF LOVE :

18. There is a danger of our religion getting into the kitchen. We are neither Vedantists,...nor Pouranics, nor Tantrics. We are just "Don't-touchists." Our religion is the kitchen. Our God is the cooking-pot, and our religion is "Don't touch me, I am holy." If this goes on for another century, every one of us will be in a lunatic asylum.

III. 167.

19. No man, no nation, my son, can hate others and live. India's doom was sealed the very day they invented the word Mleccha and stopped from communion with others.

V. 40.

LACK OF CULTURAL INTEGRITY :

20. This is another great lesson we have to remember; imitation is not civilization. I may deck myself out in a Raja's dress; but will

that make me a Raja? An ass in a lion's skin never makes a lion. Imitation, cowardly imitation, never makes for progress. It is verily the sign of awful degradation in a man. Aye, when a man has begun to hate himself, then the last blow has come. Aye, when a man has begun to be ashamed of his ancestors, the end has come. Do not be dragged away out of this Indian life; do not for a moment think that it would be better for India if all the Indians dressed, ate and behaved like another race.

III. 380-2.

LACK OF ORGANISING CAPACITY:

21. We are lazy; we cannot work; we cannot combine; we do not love each other; we are intensely selfish; not three of us can come together without hating each other.

III. 241.

22. The faculty of organisation is entirely absent in your nature; but this has to be infused. The secret is—absence of jealousy. Be always ready to concede to the opinion of your brethren, and try always to conciliate.

V. 30.

23. That is the state in which we are,—hopelessly disorganised mobs, immensely selfish, fighting each other for centuries as to whether a certain mark is to be put on our forehead this way or that way; writing volumes upon volumes upon such momentous questions as to whether the look of a man spoils my food or not!

III. 241-2.

24. *Therefore to make a great future India, the whole secret lies in organisation, accumulation of power, co-ordination of wills* ....Being of one mind is the secret of society ....This is the secret, accumulation of will-power, co-ordination, bringing them all, as it were, into one focus. Each Chinaman thinks in his own way, and a handful of Japanese all think in the same way, and you know the result.

III. 299.

LACK OF SELF-HELP.

25. The whole national character is one of childish dependence. They are all ready to enjoy food if it is brought to their mouth; and

even some want it pushed down. You do not deserve to live if you cannot help yourselves.

V. 52.

26. *You must always remember that every nation must save itself;* so must every man; do not look to others for help.

V. 51.

27. You must not depend on any foreign help. Nations, like individuals, must help themselves. This is real patriotism. If a nation cannot do that, its time has not yet come. It must wait.

V. 83.

LACK OF BUSINESS PRINCIPLES:

28. The Hindus have a peculiar slovenliness in business matters, not being sufficiently methodical and strict in keeping accounts, etc. All combined efforts in India sink under the weight of one iniquity—we have not yet developed strict business principles.

V. 84-5.

29. Business is business in the highest sense, and no friendship—or as the Hindu pro-

verb says, "eye-shame"—should be there. One should keep the clearest account of every thing in his charge—and never, never apply the funds intended for one thing to any other use whatsoever—even if one starves the next moment. This is business integrity. Next, energy unfailing. Whatever you do let that be your worship for the time.

V. 86.

SECTION II.

NATIONAL WORKERS—WHAT THEY REQUIRE.

INTENSE FEELING OF LOVE AND SYMPATHY FOR THE COUNTRY AND ITS PEOPLE :

I. Feel from the heart. What is in the intellect or reason? It goes a few steps and there it stops. But through the heart comes inspiration. . . . . . Feel, therefore, my would-be reformers, my would-be patriots! Do you feel? Do you feel that millions and millions of the descendants of gods and sages have become next-door neighbours to brutes? Do you feel that millions are starving to-day, and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Does it make you sleepless? Has it gone into your blood, coursing through your veins, becoming consonant with your heart-beats? Has it made you almost mad? Are you seized with that one idea of the misery of ruin, and have you forgotten all about your name, your fame, your wives, your children, your property, even your own bodies? Have you done that? That is the first step to become a patriot, the very first step.

III. 225.

2. Love shall win the victory. Do you love your fellowmen? *Where should you go to seek for God—are not all the poor, the miserable, the weak, gods?* Why not worship them first? Why go to dig a well on the shores of the Ganges? Believe in the omnipotent power of Love. Who cares for these tinsel puffs of name? I never keep watch of what the newspapers are saying. Have you love? You are omnipotent. Are you perfectly unselfish? If

so you are irresistible. It is character that pays everywhere. It is the Lord that protects these children in the depths of the sea. Your country requires heroes; be heroes.

V. 39.

3. Come out of narrow holes and look abroad. See how nations are on the march! Do you love men? Do you love your country? Then come, let us struggle for higher and better things; look not back; no, not even if you see the dearest and nearest cry. Look not back, but forward!

V. 8.

4. Love never fails, my son; to-day or to-morrow or ages after, truth will conquer. Love shall win the Victory. Do you love your fellow-men?

V. 39.

FAITH IN GOD AND ONE'S OWN SELF:

5. Faith—sympathy, fiery faith and fiery sympathy! Life is nothing, death is nothing,—hunger nothing,—cold nothing.

V. 15.

6. Cultivate always faith in yourself.

V. 40.

7. Have faith that you are all, my brave lads, born to do great things!

V. 33.

8. Each one of us will have to believe that every one else in the world has done his work, and the only work remaining to be done to make the world perfect has to be done by himself. This is the responsibility we have to take upon ourselves.

III. 172.

9. My son, hold fast! Do not care for anybody to help you. Is not the Lord infinitely greater than all human help? Be holy—trust in the Lord, depend on Him always and you are on the right track; nothing can prevail against you.

V. 44-5.

10. Let us pray "Lead kindly light"—a beam will come through the dark and a hand will be stretched forth to lead us.

V. 45.

11. Glory unto the Lord—march on, the Lord is our general. Do not look back to see who falls—forward—onward! Thus and thus we shall go on—brethren. One falls and another takes up the work.

V. 15.

12. We are poor, my brothers, we are nobodies but such have been always the instruments of the most High.

V. 45-6.

13. Work on, brave hearts, fail not,—no saying nay; work on—the Lord is behind the work. *Mahâshakti* is with you.

V. 84.

STRENGTH OF BODY AND MIND:

14. My child, *what I want is muscles of iron and nerves of steel, inside which dwells a mind of the same material as that of which a thunderbolt is made.* Strength—Manhood—Kshatra-Virya plus Brahma-Teja.

V. 87.

15. I want iron-wills and heart that do not know how to quake.

V. 72.

16. If you are really my children, you will fear nothing, stop at nothing. You will be like lions. We must rouse India and the whole world.

V. 48.

SELF-SACRIFICE, PURITY, PATIENCE, DEVOTION TO TRUTH AND SERVICE :

17. The essential thing is renunciation,—without renunciation none can pour out his whole heart in working for others. The man of renunciation sees all with an equal eye, and devotes himself to the service of all.

V. 298.

18. Nothing will be able to resist truth and love and sincerity. Are you sincere? Unselfish even unto death? And loving? Then fear not, not even death.

V. 33.

19. Men, men—these are wanted: every thing else will be ready, but strong vigorous, believing young men sincere to the back-bone, are wanted. A hundred such and the world becomes revolutionized.

III. 223.

20. Please everybody without becoming a hypocrite and without being a coward. Hold unto your own ideas with strength and purity, and whatever obstruction may now be in your way, the world is bound to listen to you in the long run.

V. 75.

21. Cultivate the virtue of obedience but you must not sacrifice your own faith. No centralisation is possible unless there is obedience to superiors. No great work can be done without this centralisation of individual forces.

V. 64.

22. Hold on with faith and strength; be true, be honest, be pure.

V. 78.

23. As you go on in your way serving others, you will, on a parallel line, advance in the path of knowledge.

V. 246.

24. Put yourself to work and you will find such tremendous power coming to you that you will feel it hard to bear it. Even the least work done for others awakens the power within; even

thinking the least good of others gradually instils into the heart the strength of a lion. I love you all ever so much, but I would wish you all to die working for others. I should be rather glad to see you do that.

V. 298.

25. Be patient with everybody.

V. 48.

26. Don't try to be a ruler. He is the best ruler who can serve well.

V. 48.

27. Why should you mix in controversies? Bear with the various opinions of everybody. Patience, purity, and perseverence will prevail.

V. 49.

28. I shall work incessantly until I die, and even after death I shall work for the good of the world. Truth is infinitely more weighty than untruth; so is goodness. If you possess these, they will make their way by sheer gravity.

V. 50.

29. Follow me if you will by being

intensely sincere, perfectly unselfish, and above all, by being perfectly pure.

V. 51.

30. Have patience, my son—it will grow beyond all your expectations.—Every work has got to pass through hundreds of difficulties before succeeding. Those that persevere will see the light, sooner or later.

V. 60.

31. Infinite patience, infinite purity and infinite perseverence are the secret of success in a good cause.

V. 60.

32. Down with all sloth, down with all enjoyments—here or hereafter. Plunge into the fire to bring the people towards the Lord.

V. 51.

33. Don't try to lead your brethren, but serve them. The brutal mania for leading has sunk many a great ship in the waters of life. Take care specially of that; *i.e.*, be unselfish even unto death, and work.

V. 29.

34. Above all, never attempt to guide or rule others or as the Yankees say "boss" others. Be the servant of all.

V. 63.

35. Take care of these two things—love of power and jealousy.

V. 40.

36. Nobody will come to help you, if you put yourself forward as a leader. Kill self first if you want to succeed.

V. 67.

37. Don't figure out big plans at first, but begin slowly, feel your ground, and proceed, up and up.

V. 62.

38. Work, work—the idea—my boys, my brave, noble good souls,—to the wheel, to the wheel put your shoulders! Stop not to look back for name, or fame, or any such nonsense. Throw self overboard and work.

V. 28.

39. Expand your hearts and hopes, as wide as the world.

V. 49.

40. I want the intensity of the fanatic plus the extensity of the materialist. Deep as the ocean, broad as the infinite skies, that is the sort of heart we want.

III. 174.

41. Be positive, don't criticise others. Give your message, teach what you have to teach; and there stop. The Lord knows the rest.

V. 48.

CHAPTER III.

SECTION I.

SERVICE WITHIN THE LAND—TRAINING SINCERE WORKERS.

1. A hundred thousand men and women, fired with the zeal of holiness, fortified with eternal faith in the Lord and nerved to lion's courage by their sympathy for the poor and the fallen and the down-trodden, will govern the length and breadth of the land, preaching the gospel of salvation, gospel of help, the gospel of social raising up—the gospel of equality.

V. 12.

2. Men, men—these are wanted: every thing else will be ready, but strong, vigorous, believing youngmen sincere to the backbone are wanted. A hundred such and the world becomes revolutionised.

III. 223.

3. *When you have men, who are ready to sacrifice their everything for the country, and*

sincere to the backbone, when such men arise, India will become great in every respect.

V. 140.

4. The basis of all systems, social or political, rests upon the goodness of man. No nation is great or good because Parliament enacts this or that, but because its men are great and good.

V. 122.

5. What I now want is a band of fiery missionaries.

V. 52.

6. I only want men to follow me who will be true and faithful unto death. I do not care for success or non-success......*I must keep my movement pure or I will have none of it.*

V. 54.

7. *Men are more valuable than all the wealth of the world.*

V. 68.

8. O you of great fortune, I too believe that India will awake again if any one could love

with the whole heart the people of the country —bereft of the grace of affluence, of blasted fortune, their discretion totally lost, downtrodden, ever-starved, quarrelsome and envious. Then only will India awake, when hundreds of large-hearted men and women giving up all desires of enjoying the luxuries of life, will long and exert themselves to their utmost, for the well-being of the millions of their countrymen who are gradually sinking lower and lower in the vortex of destitution and ignorance.

V. 96.

9. Work among those youngmen who can devote heart and soul to this one duty—the duty of raising the masses of India. Awake them, and inspire them with this spirit of renunciation; it depends wholly on the young people of India.

V. 64.

10. My plan is to start institutions in India, to train our youngmen as preachers of the truths of our scriptures, in India and outside India.

III. 223.

11. Preach the idea of elevating the masses by means of a central college and bringing education as well as religion to the door of the poor by means of missionaries trained in this college.

V. 26.

SECTION II.

DELUGING THE LAND WITH SPIRITUAL IDEAS.

1. The first work that demands our attention is, that the most wonderful truths confined in our Upanishads, in our Scriptures, in our Puranas—must be brought out from the books, and scattered broad-cast all over the land.

III. 221.

2. Every improvement in India requires first of all an upheaval in religion. Before flooding India with socialistic or political ideas, first deluge the land with spiritual ideas.

III. 221.

3. In this land of charity, let us take up the energy of the first charity, the diffusion of spiritual knowledge. And that diffusion should not be confined within the bounds of India.

III. 222.

4. All the social upheavalists, at least the leaders of them, are trying to find that all their communistic or equalising theories must have a spiritual basis, and that spiritual basis is Vedanta only.

V. 142.

POLITICS WON'T HELP:

5. No amount of force, or government, or legislative cruelty will change the conditions of race, but it is the spiritual culture alone that can change wrong racial tendencies for the better.

III. 182.

6. I do not believe in any politics. God and truth are the only politics in the world, everything else is trash.

V. 75.

7. The political systems that we are struggling for in India have been in Europe for ages, have been tried for centuries and have been found wanting. One after another the institutions, systems, and everything connected with political governments have been condemned as useless and Europe is restless, does not know where to turn......It is hopeless and perfectly useless to govern mankind with the sword. You will find that the very centres from which such ideas as government by force sprang up are the very first centres to degrade and degenerate and crumble to pieces. Europe the centre of the manifestation of material energy will crumble into dust within fifty years, if she is not mindful to change her position, to shift her ground and make spirituality the basis of her life.

III. 158-9

8. Every thing grew to show that socialism or some form of rule by the people, call it what you will, is coming on the boards. The people will certainly want the satisfaction of their material needs, less work, no oppres-

sion, no war, more food. What guarantee have we that this, or any civilization will last unless it is based on religion, on the goodness of men? *Depend on it, religion goes to the root of the matter. If it is all right, all is right.* ... .

V. 132.

9. You have the saying that men cannot be made virtuous by an Act of Parliament. . . . . And that is why religion is of deeper importance than politics, since it goes to the root, and deals with the essentials of conduct.

V. 129.

10. One must admit that Law, Government, Politics are phases, not final in any way. There is good beyond them where Law is not needed.

V. 122.

11. Christ saw that the basis is not Law, that morality and purity are the only strength.

V. 123.

12. All that England can do is to help India to work out her own salvation. All pro-

gress at the dictation of another whose hand is at India's throat, is valueless in my opinion. The highest work can only degenerate when slave labour produces it.

V. 128.

13. Tell me whose wants are those—yours or the rulers? If yours, will they supply them for you or will you have to do that for yourselves? Never are the wants of a beggar fulfilled. Suppose the Government give you all you need, where are the men who are able to keep up the things demanded? So make men first. Men we want and how can men be made unless the Shraddhá is there!

V. 248.

14. After preaching spiritual knowledge, along with it will come that secular knowledge and every other knowledge that you want. *But if you attempt to get the secular knowledge without religion, I tell you plainly, vain is your attempt in India, it will never have a hold on the people.*

III. 223.

OBJECTS OF PREACHING—(a) TO ESTABLISH UNIFICATION OF RELIGION:

15. The first plank in the making of a future India, the first step to be hewn out of that rock of ages, is this unification of religion. All of us have to be taught that we Hindus . . . . . .have certain common ideas behind us, and that the time has come when for the well-being of ourselves, for the well-being of our race, we must give up all our little quarrels and differences.

III. 287-8.

16. National union in India must be a gathering up of its scattered spiritual forces. A nation in India must be a union of those, whose hearts beat to the same spiritual tune.

III. 371.

(b) TO ESTABLISH THE IDEAL OF ONENESS OF THINGS.

17. None can regenerate this land of ours without the practical application and effective operation of this ideal of the oneness of things.

III. 188.

(c) TO DISPEL ALL WEAKNESS. ALL THESE WILL GO TO BRING ABOUT NATIONAL UNITY AND SOLIDARITY:

18. What our country now wants, are muscles of iron and nerves of steel, gigantic wills which nothing can resist, which can penetrate into the mysteries and secrets of the universe, and will accomplish their purpose in any fashion, even if it meant going down to the bottom of the ocean and meeting death face to face. That is what we want, and that can only be created, established and strengthened, by understanding and realising the ideal of the *Advaita,* that ideal of the oneness of all.

III. 189.

19. The truths of the Upanishads are before you. Take them up, live up to them, and the salvation of India will be at hand.

III. 225.

20. *Let me tell you that we want strength, strength, and everytime strength. And the Upanishads are the great mine of strength.*

Therein lies strength enough to invigorate the whole world; the whole world can be vivified, made strong, energised through them. They will call with trumpet voice upon the weak, the miserable, and the down-trodden of all races, all creeds and all sects, to stand on their own feet and be free; freedom—physical freedom, mental freedom and spiritual freedom are the watchwords of the Upanishads.

III. 238.

21. If there is one word that you find come out like a bomb from the Upanishads, bursting like a bombshell upon the masses of ignorance, it is the word—*Fearlessness*. And the only religion that ought to be taught, is the religion of fearlessness.

III. 160.

22. Arise, awake! Awake from this hypnotism of weakness. *None* is really weak; the soul is infinite, omnipotent, and omniscient. *Stand up, assert yourself, proclaim the God within you*, do not deny Him! Too much of inactivity, too much of weakness, too much of

hypnotism, has been and is upon our race. O ye modern Hindus, de-hypnotise yourselves.

III. 193.

23. *Teach yourselves, teach everyone his real nature, call upon the sleeping soul to see how it awakes. Power will come, glory will come, goodness will come, purity will come, and everything that is excellent will come when the sleeping soul is roused to self-conscious activity.*

III. 193.

24. Ever tell yourself—"I am He." These are the words that will burn up the dross that is in the mind, words that will bring out the tremendous energy which is within you already, the infinite power which is sleeping in your heart.

II. 26.

25. Go back, go back to old age, when there was strength and vitality. Be strong once more, drink deep of the fountain of yore, and that is the only condition of life in India.

III. 346.

26. *I claim that no destruction of religion is necessary to improve the Hindu society and that this state of society exists not on account of religion, but because religion has not been applied to society, as it should have been.* This I am ready to prove from our old books, every word of it. This is what I teach and this is what we must struggle all our lives to carry out.

V. 37.

SECTION III.

SOCIAL REFORM—ITS METHOD.

1. *If you wish to be a true reformer three things are necessary. The first to feel; do you really feel for your brothers?* Do you really feel that there is so much misery in the world, so much ignorance and superstition? Do you really feel that men are your brothers? Does this idea come into your whole being? Does it run with your blood? Does it tingle in your veins? Does it course through every nerve and filament of your body? Are you full of that

idea of sympathy? If you are, that is only the first step. *You must think next if you have found any remedy*. The old ideas may be all superstition—but in and round these masses of superstition are nuggets of gold and truth. Have you discovered the means by which to keep that gold alone, without any of the dross? One more thing is necessary. *What is your motive? Are you sure that you are not actuated by greed of gold, by thirst for fame or power?*

IV. 154-5.

2. Platform speeches have been made by the thousand, denunciations in volumes after volumes have been hurled upon the devoted head of the Hindu race and its civilization, and yet no good practical result has been achieved; and where is the reason for that? The reason is not hard to find. It is in the denunciation itself. . . . . . *denunciation is not at all the way to do good*.

3. I am sorry to say that most of our modern reform-movements have been incon-

siderate imitations of Western means and methods of work, and that surely will not do for India.

III. 194.

4. All the reformers in India made the serious mistake of holding religion accountable for all the horrors of priestcraft and degeneration and went forthwith to pull down the indestructible structure, and what was the result? Failure!!

V. 19.

5. *I do not believe in reform; I believe in growth*. I do not dare to put myself in the position of God and dictate to our society, "This way thou shouldst move and not that."

III. 213.

6. My ideal is growth, expansion, development on national lines.

III. 195.

7. *Take man where he stands and from thence give him a lift*. . . . . . what can you

and I do? Do you think, you can teach even a child? You cannot. The child teaches himself, your duty is to afford opportunities and remove obstacles. A plant grows. Do you make the plant grow? Your duty is to put a hedge round it and see that no animal eats up the plant, and there your duty ends. The plant grows of itself.

II. 381-2.

8. *Feed the national life with the fuel it wants, but the growth is its own; none can dictate its growth to it.*

III. 213.

9. Have no word of condemnation, even for the most superstitious and the most irrational of its institutions, for they also must have solved some good in the past.

III. 198.

10. Remember always, that there is not in the world any other country whose institutions are really better in their aims and objects than the institutions of this land.

III. 198.

11. Even those customs that are now appearing to be positive evils, have been positively life-giving in times passed, and if we have to remove these, we must not do so with curses, but with blessings and gratitude for the glorious work these customs have done for the preservation of our race.

III. 174-5.

12. I have no words of condemnation for my nation. I tell them, "You have done well ; only try to do better."

III. 195.

13. Each individual has to work out his own salvation; there is no other way, and so also nations. . . . . . . *Until higher institutions have been evolved, any attempt to break the old ones will be disastrous. Growth is always gradual.*

V. 330.

14. In India, social reform has to be preached by showing how much more spiritual a life the new system will bring; and politics has to be preached by showing how much it will

improve the one thing that the nation wants—its spirituality.

III. 220.

15. Meddle not with so-called social reform for there cannot be any reform without spiritual reform first.

V. 61.

16. You must go down to the basis of the thing, to the very root of the matter. That is what I call radical reform. Put the fire there and let it burn upwards and make an Indian nation.

III. 216.

17. Close your lips and let your hearts open. Work out the salvation of your land and of the whole world, each of you thinking that the entire burden is on your shoulders.

III. 199.

18. My method of treatment is to take out by the roots the very causes of the disease and not keep them merely suppressed.

V. 249.

19. All healthy social changes are the manifestations of the spiritual forces working within, and if these are strong and well adjusted, society will arrange itself accordingly.

V. 330.

SECTION IV.

EDUCATION THE PANACEA OF ALL SOCIAL EVILS.

1. We must have a hold on the spiritual and secular education of the nation. Do you understand that? You must dream it, you must talk it, you must think it, and you must work it out. Till then there is no salvation for the race.

III. 301.

2. My whole ambition in life is to set in motion a machinery which will bring noble ideas to the door of everybody and then let men and women settle their own fate. Let them know what our forefathers as well as other nations have thought on the most momentous questions

of life. Let them see specially what others are doing now, and then decide. We are to put the chemicals together, the crystallisation will be done by nature according to her laws.

V. 25.

3. Of course, they (women) have many and grave problems, but none that are not to be solved by that magic word—education.

V. 161.

DEFECTS OF THE PRESENT SYSTEM OF EDUCATION :

4. The education that you are getting now has some good points, but it has a tremendous disadvantage which is so great that the good things are all weighed down. In the first place it is not a man-making education, it is merely and entirely a negative education. A negative education or any training that is given to negation is worse than death. The child is taken to school, and the first thing he learns is that his father is a fool, the second thing, that his grandfather is a lunatic, the third thing that

all his teachers are hyprocrites, the fourth, that all the sacred books are lies! By the time he is sixteen he is a mass of negation, lifeless and boneless.

III. 301.

5. Goodness gracious! What a fuss and fury about graduating, and after a few days all cooled down! And after all that what is it they learn, but what religion and customs we have are all bad, and what the Westerners have are all good! At last they cannot keep the wolf from the door! What does it matter if this higher education remains or goes? It would be better if the people got a little of technical education so that they might find work and earn their bread, instead of dawdling about and crying for service.

V. 282-3.

6. Another thing that we want is the abolition of the system which aims at educating our boys in the same manner as that of the men who battered his ass, being advised, it could thereby be turned into a horse.

V. 282.

WHAT TRUE EDUCATION MEANS :

7. *Education is the manifestation of the perfection already in man.*

IV. 304.

8. Education is not the amount of information that is put into your brain and runs riot there, undigested, all your life. *We must have life-building, man-making, character-making, assimilation of ideas.* If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library.

III. 302.

9. The use of higher education is to find out how to solve the problems of life, and this is what is engaging the profound thought of the modern civilized world, but which was solved in our country thousands of years ago.

V. 284.

10. *We want that education by which character is formed, strength of mind is in-*

creased, the intellect is expanded, and by which one can stand on his own feet.

V. 257.

11. *The ideal of all education, all training should be man-making.* But instead of that we are always trying to polish up the outside. What use in polishing up the outside when there is no inside.

II. 246.

THE IDEAL METHOD OF IMPARTING EDUCATION:

12. The old institutions of living with the Guru and such like systems of imparting education are needed. What we want are, Western Science coupled with Vedanta, Brahmacharyya as the guiding motto, and also Shraddhá and also faith in one's self.

V. 282.

13. The teacher spoils everything by thinking that he is teaching. Thus the Vedanta says that within man is all knowledge —even in a boy it is so—and it requires only an awakening and that is the work of a teacher.

We have to do only so much for the boys, that they may learn to apply their own intellect to the proper use of their hands, legs, ears, eyes etc., and finally everything will become easy.

V. 282.

14. You cannot teach a child any more than you can grow a plant. All you can do is on the negative side—you can only help. It is a manifestation from within; it develops its own nature, you can only take away obstructions.

V. 324.

15. We must have the whole education of our country, spiritual and secular, in our own hands, and it must be on national lines, through national methods, as far as practicable.

III. 302.

16. What we need, you know, is to study, independent of foreign control, different branches of the knowledge that is our own, and with it the English language and Western science; we need technical education, and all else which may develop the industries, so that

men, instead of seeking for service, may earn enough to provide for themselves, and save something against a rainy day.

V. 284.

17. One should live from his very boyhood with one whose character is like a blazing fire, and should have before him a living example of the highest teaching.

V. 285.

18. Mere reading that it is a sin to tell a lie, will be of no use. Every boy should be trained to practise absolute Brahmacharyya, and then and then only, faith and Shraddhá will come; otherwise, why will not one who has no Shraddhá and faith speak an untruth?

V. 285.

19. We have not even got a single book well-suited for the little boys—we must compile some books in Bengali as well as in English with short stories from the Ràmàyana, Mahàbhàrat and the Upanishads etc., in very easy and simple language.

V. 287.

SECTION V.

UPLIFT OF THE MASSES.

PRESENT CONDITION OF THE MASSES AND ITS CAUSE :

1. Our aristocratic ancestors went on treading the common masses of our country under foot, till they became helpless, till under this torment the poor, poor people nearly forgot that they were human beings.

III. 191.

2. They have been compelled to be merely hewers of wood and drawers of water for centuries, so much so, that they are made to believe that they are born as slaves, born as hewers of wood and drawers of water.

III. 191.

3. No religion on earth preaches the dignity of humanity in such a lofty strain as Hinduism, and no religion on earth treads upon the necks of the poor and the low in such a fashion as Hinduism.

V. 13.

4. *The poor, the low, the sinner in India have no friends, no help; they cannot rise, try however they may.* They sink lower and lower every day, they feel the blows showering upon them by a cruel society, and they do not know whence the blow comes. They have forgotten that they too are men, and the result is slavery.

V. 11.

5. I consider that the great national sin is the neglect of the masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses in India are once more well educated, well fed, and well cared for. They pay for our education, they build our temples, but in return they get kicks. They are practically our slaves. If we want to regenerate India, we must work for them.

V. 152.

OUR RESPONSIBILITY:

6. How many people really weep for the sorrows and sufferings of the millions of poor in India? Are we men? What are we doing for

their livelihood, for their improvement? We do not touch them, we avoid their company! Are we men?

V. 23.

7. But I am poor, I love the poor. I see what they call the poor of this country, and how many there are who feel for them! What an immense difference in India! Who feels there for two hundrd millions of men and women sunken for ever in poverty and ignorance? Where is the way out? Who feels for them? They cannot find light or education. Who will bring the light to them—who will travel from door to door bringing education to them?

V. 45.

8. *Remember that the nation lives in the Cottage.* But alas! no body ever did anything for them.

V. 25.

9. The fate of a nation does not depend on the number of husbands their widows get but upon the condition of the masses. Can you raise them up? Can you give them back

their lost individuality without making them lose their innate spiritual nature?

V. 25-6.

10. So long as the millions live in hunger and ignorance, I hold every man a traitor, who having been educated at their expense, pay not the least heed to them!

V. 45.

11. I call those men who strut about in their finery, having got all their money by grinding the poor, wretches, so long as they do not do anything for those two hundred millions who are now no better than hungry savages!

V. 45.

OUR DUTY TOWARDS THE MASSES:

12. Let each one of us pray day and night for the downtrodden millions in India who are held fast by poverty, priestcraft and tyranny,—pray day and night for them.

V. 45.

13. Where should you go to seek for God, are not all the poor, the miserable, the weak, gods? Why not worship them first? Why go to dig a well on the shores of the Ganges? Let these people be your God—think of them, work for them, pray for them incessantly—the Lord will show you the way.

V. 39.

14. *Him I call a Mahatman whose heart bleeds for the poor*, otherwise he is a Duratman.

V. 45.

15. I am no metaphysician, no philosopher, nay no saint. But I am poor, I love the poor.

V. 45.

16. Our masses are very good because poverty here is not a crime. Our masses are not violent. Our masses are much more civilized than the European masses. We have to give them secular education. We have to follow the plan laid down by our ancestors, that is, to bring all the ideals slowly down among

the masses. Raise them slowly up, raise them to equality. Impart even secular knowledge through religion.

V. 143.

17. Impress upon their minds that they have the same right to religion as the Brahmanas in these fiery mantras. Also instruct them in simple words about the necessities of life, and in trade, commerce, agriculture etc. If you cannot do this, then fie upon your education and culture, and fie upon your studying the Vedas and Vedanta.

V. 297.

18. The first thing needed is the worship of the *Kurma* (tortoise). Incarnation and the belly-god is this *Kurma*, as it were. Until you pacify this, no one will welcome your words of religion. First of all you must remove this evil of hunger and starvation, this constant thought of bare existence, from those to whom you want to preach religion, otherwise lectures and such things would be of no benefit.

V. 295-6.

19. What we want now is an immense awakening of Rajasic energy, for the whole country is wrapped in the shroud of Tamas. The people of this land must be fed and clothed—must be awakened—must be made fully active.

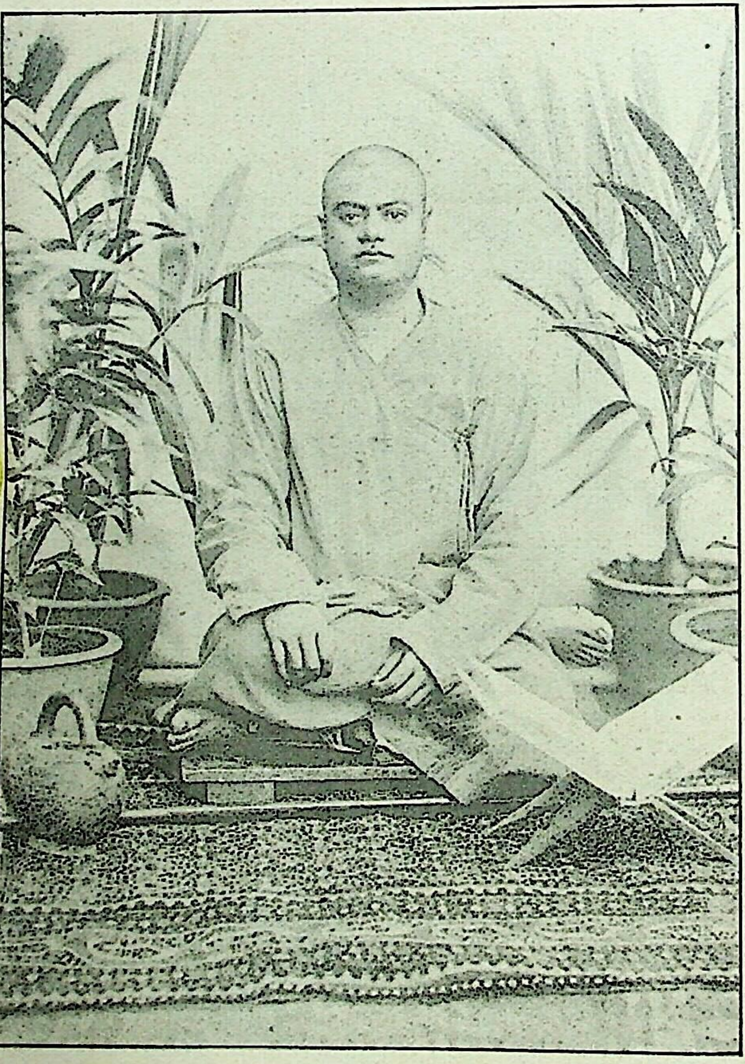
V. 319.

20. Let them know what our forefathers as well as other nations have thought on the most momentous questions of life. Let them see specially what others are doing now and decide. We are to put the chemicals together and the crystallisation will be done by nature according to her laws.

V. 25.

21. Try to get up a fund, buy some magic lanterns, maps, globes etc. and some chemicals. Get every evening a crowd of the poor and the low, even the Pariahs and lecture to them about religion first, and then teach them through magic lantern and other things, astronomy, geography etc., in the dialect of the people.

V. 29.



"I have a message for the world...."

SWAMI VIVEKANANDA.

22. My idea is to bring to the door of the meanest, the poorest, the noble ideas that the human race has developed both in and out of India, and let them think for themselves.

V. 25.

23. Keep the motto before you "*Elevation of the masses without injuring their religion.*"

V. 25.

24. Preach the idea of elevating the masses by means of a central college and bringing education as well as religion to the door of the poor by means of missionaries trained in this college.

V. 26.

SECTION VI.

UPLIFT OF WOMEN.

THEIR CONDITION—PRESENT AND PAST :

1. Circumstances have forced upon us for many centuries the woman's need of pro-

tection. This, and not her inferiority, is the true reading of our customs.

V. 159.

2. They (women) have all the time been trained in helplessness, servile dependence on others, and so they are good only to weep their eyes out at the slightest approach of a mishap or danger.

V. 257.

3. With regard to the domestic virtues I have no hesitation in saying that our Indian methods have in many ways the advantage over all others.

V. 160-1.

4. Still on this sacred soil of India, this land of Sita and Savitri, among women may be found such character, such spirit of service, such affection, such compassion, contentment and reverence, as I could not find anywhere else in the world!

VI. 446.

5. I know that the race that produced Sita—even if it only dreamt of her—has a reverence for women, that is unmatched on the earth.

V. 160.

6. Could any thing be more complete than the equality of boys and girls in our old forest universities? Read our Sanskrit dramas—read the story of Sakuntala and see if Tennyson's Princess has anything to teach us!

V. 160.

THEIR PROBLEMS AND THEIR SOLUTION:

7. I am asked again and again, what I think of the widow-problem and what I think of the woman-question. Let me answer once for all,—am I a widow that you ask me that nonsense? Am I a woman, that you ask me that question again and again?

III. 246.

8. Of course they (women) have many and grave problems but none that are not to be solved by that magic word "Education."

V. 161.

9. Who are you to solve woman's problems? Are you the Lord God that you should rule over every widow and every woman? Hands off! They will solve their own problems.

III. 246.

10. Educate your women first and leave them to themselves; then they will tell you what reforms are necessary for them. In matters concerning them, who are you?

V. 81.

11. Every American woman has far better education than can be conceived of by the majority of Hindu women. Why cannot we have the same education? We must.

V. 20.

12. Here (in America) men treat their women as well as can be desired, and they are so prosperous, so learned, so free, and so energetic. But why is it that we are slavish, miserable and dead? The answer is obvious.

V. 22.

THEIR EDUCATION:

13. To make a beginning in woman's education: our Hindu women easily understand what chastity means because it is their heritage. Now, first of all intensify that ideal within them above everything else, so that they may develop a strong character, by the force of which in every stage of their lives, whether married or single, if they prefer to remain so, they will not be in the least afraid to give up their lives rather than flinch an inch from their chastity.

V. 258.

14. *Women must be put in a position to solve their own problems in their own way.*

V. 159.

15. Our motherland requires for her well-being some of her children to become such pure-souled Brahmacharins and Brahmacharinis.

V. 258.

16. Studying the present needs of the age, it seems imperative to train some of them

up in the ideals of renunciation, so that they will take up the vow of life-long virginity, fired with the strength of that virtue of chastity which is innate in their life-blood from hoary antiquity.

V. 258.

17. Along with that they should be taught sciences and other things which would be of benefit not only to them but to others as well.

V. 258.

18. History and the Puranas, house-keeping and the arts, the duties of home-life and principles that make for the development of an ideal character, have to be taught with the help of modern science, and the female students must be trained up in ethical and spiritual life. We must see to their growing up as ideal matrons of home in time.

VI. 444.

19. The duty of teaching in the school ought to devolve in every respect on educated widows and Brahmacharinis. It is good to avoid

in this country any association of men with women's schools.

VI. 446.

20. Religion, Arts, Science, house-keeping, cooking, sewing, hygiene—the simple essential points in these subjects ought to be taught to our women. It is not good to let them touch novels and fictions. . . . But only teaching rites of worship won't do; their education must be an eye-opener in all matters. Ideal characters must always be presented before the view of the girls to imbue them with a devotion for lofty principles of selflessness. The noble examples of Sita, Savitri, Damayanti, Lilavati, Khana, and Mira should be brought home to their minds and they should be inspired to mould their own lives in the light of these.

VI. 448.

21. To the women of this country I would say exactly what I say to the men. Believe in India and our Indian faith. Be strong and hopeful and unashamed, and remember that with something to take, Hindus have immeasur-

ably more to give than any other people of the world.

V. 162.

22. As sons should be married after observing Brahmacharya up to the thirtieth year, so daughters also must observe Brahmacharya and be educated by their parents.

V. 22.

23. The women of India must grow and develop in the foot-prints of Sita, and that is the only way.

III. 256.

24. Along with other things they should acquire the spirit of valour and heroism. In the present day it has become necessary for them also to learn self-defence.

V. 257.

25. *Any attempt to modernise our women, if it tries to take our women apart from that ideal of Sita, is immediately a failure*, as we see every day.

III. 256.

CHARGE TO WORKERS :

26. Can you better the condition of your women? Then there will be hope for your well-being. Otherwise you will remain as backward as you are now.

V. 23.

27. Do you know who is the real Shakti-worshipper? It is he, who knows that God is the Omnipresent Force in the Universe and sees in women the manifestation of that force.

V. 22.

SECTION VII.

CASTE PROBLEM.

CASTE IN SOCIETY AND NOT IN RELIGION.

1. In religion there is no caste; caste is simply a social institution. A man from the highest caste and a man from the lowest may become a monk in India and the two castes become equal.

I. 20.

2. Though our castes and our institutions are apparently linked with our religion, they are not so. These institutions have been necessary to protect us as a nation, and when this necessity for self-preservation will no more exist, they will die a natural death.

III. 132.

3. Beginning from Buddha down to Rammohon Ray, everyone made the mistake of holding caste to be a religious institution and tried to pull down religion and caste all together, and failed. But in spite of all the ravings of the priests, caste is simply a crystallised social institution, which after doing its service is now filling the atmosphere of India with its stench, and it can only be removed by giving back to the people their lost social individuality.

V. 19.

4. The caste system is opposed to the religion of the Vedanta. Caste is a social custom, and all our great preachers have tried to break it down. From Buddhism downwards, every sect has preached against caste, and every

time it has only riveted the chains. Caste is simply the outgrowth of the political institutions of India; it is an hereditary trade guild. Trade competition with Europe has broken caste more than any teaching.

V. 235.

THE UNDERLYING IDEA OF THE CASTE SYSTEM.

5. The means of European civilisation is the sword; of the Aryans, the division into different *Varnas*. This system of division into different *Varnas* is the stepping-stone to civilisation, making one rise higher and higher in proportion to one's learning and culture. In Europe, it is everywhere victory to the strong, and death to the weak. In the land of Bhârata, every social rule is for the protection of the weak.

V. 439.

6. Caste is a very good thing. Caste is the plan we want to follow. What caste really is, not one in a million understands. There is no country in the world without caste. In India, from caste we reach to the point where there is

no caste. Caste is based throughout on that principle. The plan in India is to make everybody Brâhman, the Brâhman being the ideal of humanity. If you read the history of India you will find that attempts have always been made to raise the lower classes. Many are the classes that have been raised. Many more will follow till the whole will become Brâhmana. That is the plan. We have only to raise them without bringing down anybody. And this has mostly to be done by the Brâhmanas themselves, because it is the duty of every aristocracy to dig its own grave; and the sooner it does so, the better for all.

V. 143-4.

7. Our ideal is the Brâhmana of Spiritual Culture and renunciation. By the Brahman ideal what do I mean? I mean the ideal Brahman-ness in which worldliness is altogether absent and true wisdom is abundantly present. That is the ideal of the Hindu race.

III. 196.

8. We read in the Mahabharata that the whole world was in the beginning peopled with

Brâhmanas, and that as they began to degenerate they became divided into different castes, and that when the cycle turns round they will all go back to that Brâhmanical origin. Therefore our solution of the caste question is not degrading those who are already high up, is not running amuck through food and drink, is not jumping out of our own limits in order to have more enjoyment, but it comes by everyone of us fulfilling the dictates of our Vedantic religion, by our attaining spirituality, and by our becoming the ideal Brâhman.

III. 197.

9. The command is the same to you all, that you must make progress without stopping, and that from the highest man to the lowest Pariah, everyone in this country has to try and become the ideal Brâhman.

III. 197.

10. Then gradually we find in other Smritis, specially in those that have full power now, that if the Sudras imitate the manners and customs of the Brâhmans they do well, they ought to be encouraged. . . . . Coming to plain

facts, we find that all the castes are to rise slowly and slowly; however, there are thousands of castes and some are even getting admission into Brâhmanhood. . . . . . . Thus caste, with all its rigour has been created in that manner.

III. 295-6.

11. The son of a Brâhmana is not necessarily always a Brâhmana though there is every possibility of his being one, he may not become so. . . . . . . The Brâhmana caste and the Brâhmanya qualities are two distinct things. . . . . As there are three Gunas—Sattva, Rajas and Tamas,—so there are Gunas which show a man to be a Brâhmana, Kshatriya, Vaishya or a Sudra. . . . . . Naturally it is quite possible for one man to be changed from one caste into another, otherwise, how did Vishwamitra become a Brâhman and Parashuram a Kshatriya?

V. 292-3.

CAST EXTOLLED BUT PRIVILEGE CONDEMNED.

12. Caste is good. That is the only natural way of solving life. Men must form

themselves into groups, and you cannot get rid of that. Wherever you go there will be Caste.

III. 245.

13. Caste should not go; but should only be readjusted occasionally. Within the old structure is to be found life enough for the building up of two hundred thousand new ones. It is sheer nonsense to desire the abolition of caste.

V. 145.

14. These institutions have been necessary to protect us as a nation, and when this necessity for self-preservation will no more exist, they will die a natural death.

III. 132.

15. Indian Caste is better than the Caste which prevails in Europe or America. I do not say it is absolutely good. Where would you be if there was no Caste? Where would be your learning and other things, if there were no Caste?

V. 144.

16. It is in the nature of society to form itself into groups; and what will go will be these privileges! Caste is a natural order. I can perform one duty in social life, and you another; you can govern a country, and I can mend a pair of old shoes, but that is no reason why you are greater than I, for can you mend my shoes? . . . . . I am clever in mending my shoes, you are clever in reading Vedas, but that is no reason why you should trample on my head.

III, 245.

17. We believe in Indian caste as one of the greatest social institutions that the Lord gave to man. We also believe that though the unavoidable defects, foreign persecutions, and above all the monumental ignorance and pride of many Brâhmans who do not deserve the name, have thwarted, in many ways, the legitimate fructification of this most glorious Indian institution, it has already worked wonders for the land of Bharata and is destined to lead Indian humanity to its goal.

IV. 245.

18. Modern caste distinction is a barrier to India's progress. It narrows, restricts, separates. It will crumble before the advance of ideas.

V. 127.

19. With the introduction of modern competition, see how Caste is disappearing fast! No religion is now necessary to kill it. The Brâhmana shop-keeper, shoe-maker and wine-distiller is common in Northern India. And why? Because of competition.

V. 19.

20. No man is prohibited in doing anything he pleases for his livelihood under the present government, and the result is neck and neck competition, and thus thousands are seeking and finding the highest level they were born for, instead of vegetating at the bottom.

V. 19.

21. The days of exclusive privileges and exclusive claims are gone, gone for ever from the soil of India, and it is one of the great blessings of the British rule of India.

III. 294.

SOLUTION OF THE PROBLEM:

22. It is no use fighting among the castes. What good will it do? It will divide us all the more, weaken us all the more, degrade us all the more.

III 294.

23. *The solution* (of the Caste problem) *is not by bringing down the higher, but by raising the lower up to the level of the higher.*

III. 295.

24. The ideal at one end is the Brâhmana and the ideal at the other end is the Chandāla, and the whole work is to raise the Chandāla up to the Brâhmana.

III. 295.

25. The duty of every aristocracy is to dig its own grave, and the sooner it does so, the better. The more it delays, the more it will fester and the worse death it will die.

III. 297.

26. Anyone who claims to be a Brâhman then, should prove his pretensions, first by

manifesting that spirituality, and next by raising others to the same status. On the face of this it seems that most of them are only nursing a false pride of birth; and any schemer, native or foreign, who can pander to this vanity and inherent laziness, by fulsome sophistry, appears to satisfy most. Beware Brâhmans, this is the sign of death. Arise and show your manhood your Brâhmanhood, by raising the non-Brâhman around you—not in the spirit of a master,—not with the rotten canker of egotism crawling with superstitions and the charlatanry of East and West—but in the Spirit of a servant.

IV. 246.

27. To the Brâhmans I appeal, that they must work hard to raise the Indian people by teaching them what they know, by giving out the culture that they have accumulated for centuries. It is clearly the duty of the Brâhmans of India to remember what real Brâhmanhood is. As Manu says, all these privileges and honours are given to the Brâhman because, "with him is the treasury of virtue." He must open that treasury and distribute its valuables to the world.

III. 297.

28. There is an old superstition in Bengal that if the cobra that bites, sucks out his own poison from the patient the man must survive. Well then, the Brâhman must suck out his own poison.

III. 298.

29. It is the duty of the Brâhmana, therefore, to work for the salvation of the rest of mankind in India.

III. 297.

30. To the Non-Brahmin Castes I say, wait, be not in a hurry. Do not seize every opportunity of fighting the Brâhman. . . . . . . because...you are suffering from your own fault, who told you to neglect spirituality and sanskrit learning? What have you been doing all this time? Why have you been indifferent? Why do you now fret and fume because somebody else had more brains, more energy, more pluck and go, than you? Instead of wasting your energies in vain discussions and quarrels in newspapers, instead of fighting and quarrelling in your own homes,—which is sinful,—use all

your energies in acquiring the culture which the Brâhmana has, and the thing is done.

III. 298.

31. The only safety, I tell you men who belong to the lower castes, the only way to raise your condition is to study Sanskrit, and this fighting and writing and frothing against the higher castes is in vain, it does no good, and it creates fight and quarrel, and this race unfortunately already divided, is going to be divided more and more. The only way to bring about the levelling of caste is to appropriate the culture, the education which is the strength of the higher castes.

III. 291.

32. Why do you not become Sanskrit scholars? Why do you not spend millions to bring sanskrit education to all the castes of India? . . . . The moment you do these things, you are equal to the Brâhman. That is the secret of power in India. Sanskrit and prestige go together in India. As soon as you have that, none dares say anything against you.

III. 298.

SECTION VIII.

PRESERVATION AND EXPANSION OF INDIAN CULTURE.

PRESERVATION OF CULTURAL INTEGRITY :

1. A stream is taking its rise, away beyond where time began, flowing through millions of ages of human history; do you mean to get hold of that stream, and push it back to its source, to a Himalayan glacier? Even if that were practicable it would not be possible for you to be Europeanised. If you find it is impossible for the Europeans to throw off the few centuries of culture which there is in the West, do you think it is possible for you to throw off the culture of shining scores of centuries?

III. 172.

2. There are two great obstacles on our path in India, the Scylla of old orthodoxy, and the Charybdis of modern European civilization. Of these two, I vote for the old orthodoxy, and not for the Europeanised system; for the old orthodox man may be ignorant, he may be

crude but he is a man, he has a faith, he has strength, he stands on his own feet; while the Europeanised man has no backbone, he is a mass of heterogenous ideas picked up at random from every source—and these ideas are unassimilated, undigested, unharmonised.

III. 151.

3. Why are some of our customs called evils? Because the Europeans say so. That is about the reason he (the Europeanised Indian) gives. I would not submit to that. Stand and die in your own strength.

III. 151.

4. These unbalanced creatures (the Europeanised Indians) are not yet formed into distinct personalities; what are we to call them—men, women or animals?

III. 151.

5. . . . . . For good or for evil, our vitality is concentrated in our religion. You cannot change it. You cannot destroy it and put in its place another. You cannot transplant a large

growing tree from one soil to another and make it immediately take root there.

III. 178.

6. If any one preaches in India the ideal of eating and drinking and making merry, if any one wants to apotheosise the material world into a God, that man is a liar; he has no place in this holy land, the Indian mind does not want to listen to him.

III. 149.

7. I do not condem the institutions of other races; they are good for them, but not for us. What is meat for them may be poison for us. This is the first lesson to learn.

III. 219.

8. No reasonable person aims at assimilating India to England; the body is made by the thought that lies behind it. The body-politic is thus the expression of national thought, and in India, of thousands of years of thought. *To Europeanise India is therefore an impossible and foolish task.*

V. 128.

9. With other sciences, other institutions, and other traditions behind them, they have got their present system. We, with our traditions, with thousands of years of Karma behind us, naturally can only follow our own bent, run in our own grooves, and that we shall have to do.

III. 219-20.

EXPANSION OF INDIAN CULTURE:

10. Several dangers are in the way, and one is that of the extreme conception that we are *the* people in the world. With all my love for India, and with all my patriotism, and veneration for the ancients, I cannot but think that we have to learn many things from other nations. We must be always ready to sit at the feet of all, for, mark you, every one can teach us great lessons.

III. 272.

11. . . . . We have many things to learn from the West. We should learn from the West her arts and sciences. From the West we have to learn the sciences of physical nature, while on the other hand the West has to come

to us to learn and assimilate religion and spiritual knowledge.

III. 443.

12. We cannot do without the world outside India; it was our foolishness that we thought we could, and we have paid the penalty by about a thousand years of slavery. That we did not go out to compare things with other nations, did not mark the workings that have been all around us, has been the one great cause of this degradation of the Indian mind. . . . . All such foolish ideas, that Indians must not go out of India, are childish. They must be knocked on the head; the more you go out and travel among the nations of the world, the better for you and your country. If you had done that for hundreds of years past you would not be here to-day, at the feet of every nation that wants to rule India.

III. 272.

13. No man, no nation, my son, can hate others and live. India's doom was sealed the very day they invented the word *Mlechchha* and stopped from communion with others. Take

care how you foster that idea. It is good to talk glibly about the Vedanta, but hard to carry out even its least precepts!

V. 40.

14. We must travel, we must go to foreign parts. We must see how the engine of society works in other countries, and keep free and open communication with what is going on in the minds of other nations, if we really want to be a nation again.

V. 2.

15. *Stand on your own feet, and assimilate what you can;* but learn from every nation, take what is of use to you, but remember that as Hindus everything else must be subordinated to our own national ideals.

III. 152.

CHAPTER IV.

SECTION I.

SERVICE ABROAD.

ORIENTAL AND OCCIDENTAL IDEAS—BOTH NECESSARY FOR THE PROGRESS OF HUMANITY :

1. This world of ours is on the plan of the division of labour. It is vain to say that one man shall possess everything. Yet how childish we are! The baby in its ignorance, thinks that its doll is the only possession that is to be coveted in this whole universe. So a nation which is great in the possession of material power, thinks that that is all that is to be coveted, that that is all that is meant by progress, that that is all that is meant by civilization, and if there are other nations which do not care for possession, and do not possess that power, they are not fit to live, their whole existence is useless! On the other hand, another nation may think that mere material civilization is utterly useless. From the Orient came the voice which once told the world, that

if a man possesses everything that is under the sun and does not possess spirituality, what avails it? This is the Oriental type, the other is the Occidental type. Each of these types has its grandeur, each has its glory. The present adjustment will be the harmonising, the mingling of these two ideals. *To the oriental, the world of spirit is as real, as to the Occidental is the world of senses.* . . . . . . To the Occidental he is a dreamer; to the oriental, the occidental is a dreamer, playing with ephemeral toys, and he laughs to think that grown up men and women should make so much of a handful of matter which they will have to leave sooner or later. Each calls the other a dreamer. *But the oriental ideal is as necessary for the progress of the human race as is the occidental, and I think it is more necessary.*

IV. 150-1.

2. It will take a long time for the Westerners to understand the higher spirituality. Everything is £—s.—d. to them. If a religion brings them money or health or beauty or long life, they will all flock to it, otherwise not.

V. 34.

3. Liberty is the first condition of growth. Your ancestors gave every liberty to the Soul, and religion grew. They put the body under every bondage and society did not grow. The opposite is the case in the West—every liberty to society, none to religion.

V. 36-7.

4. The West wants every bit of spirituality through social improvement. The East wants every bit of social power through spirituality.

V. 37.

5. *Machines never made mankind happy* and never will make. He, who is trying to make us believe this, will claim that happiness is in the machine, but it is always in the mind. *The man alone who is the lord of his mind can become happy*, and none else. And what, after all, is this power of machinery? Why should a man who can send a current of electricity through a wire be called a great man, and a very intelligent man? Does not Nature do a million times more than that every moment? Why not then fall down and worship nature? What avails it if you have power over the whole

of the world, if you have mastered every atom in the universe? That will not make you happy, unless you have the power of happiness in yourself, until you have conquered yourself.

IV. 151.

6. *Spiritual knowledge is the only thing that can destroy our miseries for ever; any other knowledge satisfies wants only for a time.* It is only with the knowledge of the spirit that the faculty of want is annihilated for ever.

I. 50.

7. Great indeed are the manifestations of muscular power, and marvellous the manifestations of intellect expressing themselves through machines by the appliances of science; yet, none of these are more potent than the influence which Spirit exerts upon the world.

III. 137.

8. Inspite of the sparkle and glitter of the Western civilization, inspite of all its polish and its marvellous manifestation of power, standing upon this platform, I tell them to their face that

it is all vain. It is vanity of vanities. God alone lives.

III. 149.

9. You people of the West are practical in your own department, in military affairs, and in managing political circles and other things. Perhaps, the Oriental is not practical in those ways, but he is practical in his own field; he is practical in religion.

IV. 140.

10. Just as you are brave to jump at the mouth of a cannon with a hurrah; just as you are brave in the name of patriotism, to stand up and give up your lives for your country, so, are they brave in the name of God.

IV. 153.

11. Just as the Western ideal is to keep up luxury in practical life, so ours is to keep up the highest form of spirituality, to demonstrate that religion is not merely frothy words, but can be carried out, every bit of it, in this life.

III. 18.

12. *In the West, they are trying to solve the problem how much a man can possess, and we are trying here to solve the problem on how little a man can live.*

III. 181.

13. What makes one nation survive and the others die? Should love survive or hatred, should enjoyment survive or renunciation; should matter survive or spirit, in the struggle of life?. . . . . . Our solution is renunciation, giving up, fearlessness and love, these are the fittest to survive.

III. 204-5.

14. The voice of Asia has been the voice of religion. The voice of Europe is the voice of politics.

IV. 138.

15. Asia produces giants in spirituality, just as the occident produces giants in politics, giants in science.

IV. 153.

16. *It is fitting that when the Oriental wants to learn about machine-making, he should*

sit at the feet of the Occidental and learn from him. When the Occident wants to learn about the spirit, about God, about the soul, about the meaning and mystery of this universe, he must sit at the feet of the Orient to learn.

IV. 152.

PREACHING ABROAD IS OUR FOREIGN POLICY—TO STIFLE RELIGIOUS DISSENSIONS AT HOME:

17. Preach, preach unto the world the great truths of our religion; the world waits for them.

III. 223.

18. You must go out to preach your religion, preach it to every nation under the sun, preach it to every people. This is the first thing to do.

III. 223.

19. For centuries people have been taught theories of degradation. They have been told they are nothing. . . . . . Let them hear of the Atman—that even the lowest of the low have

the Atman within, which never dies and never is born.

III. 223-4.

20. *The only condition of national life, of awakened and vigorous national life, is the conquest of the world by the Indian thought.*

III. 277.

21. We must go out, we must conquer the world through our spirituality and philosophy. There is no other alternative, we must do it or die.

III. 277.

22. The story of our conquest has been described by that noble Emperor of India, Asoka, as the conquest of religion and of spirituality. Once more the world must be conquered by India. This is the dream of my life, and I wish that each one of you will have the same dream in your minds, and stop not till you have realised the dream. . . . . This is the great ideal before us, and everyone must be ready for it,—the conquest of the whole world by India,—nothing less than that, and we must

Nirmal Chandra Ghosh.
1931.

all get ready for it, strain every nerve for it. Let foreigners come and flood the land with their armies, never mind. Up, India, and conquer the world with your spirituality!

III. 276-7.

23. Materialism and all its miseries can never be conquered by materialism. Armies when they attempt to conquer armies only multiply and make brutes of humanity. Spirituality must conquer the West.

III. 277.

24. An inestimable treasure you have; which you can give,—give them (Westerners) your religion, give them your philosophy!

V. 271.

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